M 2023

Saturday, May 15, 1971

Westtown, Group IV

PART ONE

MR. NYLAND: We'll change it around a little bit again and talk first. Then play, then talk, then play; then go home.

When I play piano I always have a chance to think: What will I say now, afterwards? And regardless of how my fingers move, and this and that, my mind keeps on thinking, what should I say? And maybe at that time I strike a false note.

So what will I say about experiences? Always the difficulty, where to place them, when they are unusual. What is it that affects--affects a person? Not so much the question why he is affected. I think that experiences of that kind, under the influence of whatever there may be from the outside that happens to touch you and comes in you, always is a form of energy. That is why of course it affects you. If it would leave you cold, then the energy simply passes by.

Influences are exchanges of energy. They're formed at certain times very much like clouds; then they disappear again, also like clouds. Clouds really don't move; or rather they do not so often go from one place to another, because the reason for a cloud is that the temperature changes and then the amount of atmo--the amount of moisture in the atmosphere condenses, becomes solid, and then there is a cloud. And they disappear when the atmosphere, the air itself, is warming up. Then it can contain more moisture and the cloud isn't there anymore. I believe that

energy exchange is very often a result of a change of condition. If I lift something up higher, like a tumbler with water, there is in the tumbler, which is highest, a form of energy simply because it changes its height. And although it may be due to the law of gravity, we only notice that, if I pour the water out, it can fill another tumbler lower than the first one.

The question of an exchange of energy is much a result of certain conditions which produce in oneself the state of over-saturation, so that then when a person cannot contain anymore, then he must let it go out, and it flows over. The question of containment of what is actually possible to remain or to be received by a person, is obviously dependent on the state in which he is. I would say it depends on his temperature and it depends on his pressure. It depends on the equilibrium of his state. It depends on the many gaps there are in him. It depends, of course, to some extent on the content--contents of himself. And much of this exchange is very often a chemical attraction.

You see, when something hits one, what is it? A quantity of energy as a result of an event, which then is sent out because the event takes place. And then one is under the influence of that kind of a current and can take it in, to the extent that you are open and to the extent that actually that, you might say, you won't want to let pass by, not at that time. At another time, you may. And that is what I mean by the change of one's own temperature - which really is the level of one's being, where one lives - how much exchange there is of energy within a person, that determines not only his openness, but it determines also the amount of life which is being used up and expressed again in the form of activity or manifestation.

Why do I say these things? Because I would like people to become very sensitive. I would like them to become sensitive for others, when they wish to care; and sensitive for themselves, when they experience certain influences which are not common and perhaps not easily digestible.

Whenever one faces death - I said something about that at lunch, and you may have thought about it or thought it was different. I said it almost sharply, that between the age of sixty and ninety one prepares for one's death. And you may have questioned that statement. And if you keep on thinking about it, you will agree with me. And I hope that you will have, actually, thirty years to prepare. It is that we don't think enough about it, not about such facts. When Gurdjieff admonishes us that the only way by which we come to a realization that certain things are necessary to be done for one's own growth and evolution, he mentions the fact of dying. He mentions that when one shakes hands with someone, it may occur to you all of a sudden that such a person also is mortal like you are. And it is that way with different forms of life, which then leave a form and continue. But they hit us, because we don't see the form.

We know, of course, I hope already even when we are young, that we are confronted, every once in a while, with such facts. And it may be difficult when you first--for the first time see something that is not alive anymore. And it may be an animal or it may be a human being. With plants you don't really pay attention to it. And when you kill a fly, you don't really care. But when it is something that is already dear to you, then it starts to evoke in you something quite different; and you cannot understand sometimes how cold some people can be, when there

is such warmth in yourself.

We know what it is to love animals. You know it is difficult to do without them. One gets used to them. You look at them with their particular characteristics, whatever they are, sometimes maybe not so likeable or maybe a little obnoxious; but at the same time so extremely sensitive that one can be regarding a living thing; and that then sick and not moving, not dying as yet, and you think: Will it? Why should it be like that? Why couldn't it be like something else? Why should it happen to me? I've often asked: Why did my father die at the age when I was so young and really very sensitive and where it was a realization for myself that I really needed him; just exactly at the age when I became, through growing, impressionable and sensitive to the world and not as yet hardened or crystallized, but open, and because of that, of course affected very, very deeply.

And it is the same kind of principle. And we must understand it. And you must take it, because you have to become free from the form in which life is contained. It is so difficult to believe that life exists without the form. Everything points to the opposite. The only time that one really can see it, is for oneself to be, in one's own experience, as dead, and still be alive. It can happen in two ways: One, without having any particular desire to want to do anything and to be listless and not to have any interest in anything - and still, you know you are alive. The other is on the other side of the scale, to be extremely happy, full of life, overjoyed, overflowing; and of course it's obvious one is alive, but you don't think of your form. All you consider is the fact that you are li--you are alive. And you are grateful for being that.

What is it with animals? The attachment, the flow of influence, that is, the energy as represented; and you don't see it anymore, and you have to live without, and you continue. Where do they go when they die? What is it that one wishes for them, if you can have a wish of that kind. Is there a hell or a heaven for them? Is there life as a continuation in some way or other, perhaps as recurrence, perhaps as a step up towards the possibility of reincarnation? Can one assume and to some extent even believe that when a die--an animal dies it is also called by the gods and those who are young are loved by them; that they have a task, of that life to be expressed, maybe differently; and that also for them, a lifetime on this Earth had a meaning; and perhaps that they, even as animals, were able instinctively, and even perhaps by intuition, could extract something from this particular period they were here. And to what extent are we as human beings responsible for the so-called three-centered beings? I leave alone the one-centeredness. We manipulate them. We step on them. We don't really care, than only for the form. We don't think of them very much as alive, then only to care to keep them alive for the form. If a plant dies, whathappens to that form of life? If you kill a bacteria, what happens to that?

You see, one starts to philosophize. And perhaps one might become a little oversensitive. When I say I wished you would become more sensitive, it simply means that I hope you could become open - open to impressions from the outside world - and that you can take such impressions within yourself, digest them, and I hope not always in an ordinary way. Work will enable you to be open; more and more, desirous of something that could help you to grow further. And that then the influences which are around and which sometimes

pass you by because you're not open enough, that when you could change it - and this is the question of your temperature and the pressure under which you live and the equilibrium in which you could be - that maybe because of that, certain things could affect you and enter. And the openness then requires - in the sense of Work - that there is the openness in such a way that it could go in two different directions. That is, when it enters, and one wishes to Work and remain sensitive, that what is sent and received and has a meaning when it can enter, will affect certain parts of oneself in a different way than the feeling of sense organs, and it will bring about the formation, very gradually, of a sixth and a seventh sense.

And this is what I mean: The purpose of a man when he is on Earth and starts to become open to the potentialities of himself, and having belief that there is a chance for him to grow and actually to become free, that it will depend on the development of those two sense organs unknown to us, but which belong primarily to the Kesdjanian body and, of course, belonging to the Soul body. They are fed within oneself by means of Work; Hanbledzoin for the Kesdjan, insight for the Soul. And they are fed when one is open so that that energy that can come in then, because it is wanting to be received, can go then two different ways. It can go to Consciousness and the other road is towards Conscience. You must not try to direct it. You must try to remain open. And then that what is right as coming from somewhere else, which usually has passed you by because you were not open and not sensitive enough, then will find its proper place, because it has superior wisdom. You cannot direct it. Your openness enables you to receive it;

and what is right, now, will take place, and some of such energy will go to feeding your Consciousness and some will go towards your Conscience.

When a man is in equilibrium, it is far better than when he is upset, or high or low, or under pressure. The reason when openness can have a beneficial result is simply that it cannot enter when either one is too low or too high. But when one is in equilibrium, it's exactly that balance that gives a chance for a man to remain open even when he receives such energies. The energies go to a scale; on one side Consciousness, the other side Conscience. And when one leaves it to its own, it will remain in equilibrium. You must not disturb it. You must know that at such a time you have to be by yourself and that the sensitivity enables you to be open towards that what is coming - hoping - but you must not decide what you wish to do with it. It's an extremely difficult, difficult concept. But it is exactly the same concept that is underlying the wish to Work.

If I want to determine what it is to be a harmonious man, in detail as it were, and not be satisfied by saying that a harmonious man is harmonious without knowing the laws of such harmony; that it is a man who is in equilibrium without knowing what are the forces that keep him in equilibrium. When I say that I am asleep and that I want to wake up, I cannot determine what it is to be awake and then describing the state of my awakening. I can describe the way it will take place. I can describe at the certain moment an awareness which I experience. But I cannot describe what is the state of being awake when I particularly talk about 'I'. And still I wish, because it is the assumption that if

it will be there, like the Kingdom of Heaven, all things would be added unto me. But I always want to have something added unto me first. And then I say, "If God gives me good weather, then I will love Him. If He cures my headache then I will be in such a better state that I will Work better. If He takes away the obstacles for my Work on myself then it will be easy because obviously when that obstacle is removed, I will Work." And you see, it is strange, but you won't. You won't love God when everything is so smooth. You will forget Him. You will not be cured of your headache and then still say, "I want to wake up." You will not be able to keep on wishing to be awake when, at the same time, you wish to get rid of the obstacles which you think is in your way for Work.

It is much simpler. You just want to be awake, as you wish to describe Heaven, as you wish to describe states of impartiality or that what you consider possible for you, trying to define Objectivity as a state, without describing then how you will walk and what it all will be and the kind of friends you will meet and the kind of talk and interest you might have, and the philosophy and the art and all the different mundane things which you start to blow up because you think they are right. And it would be so extremely useful to conceive of the idea that the Soul, living in a room, is not in a room furnished by your decorations. I say it is the difficulty, that one has to be free from a describing and free from one's own will in order to understand that God's Will is that what is needed when I wish to go to Infinity. Then the will of the Infinity is the guiding force for me in my life; and nothing of that what I now have, and what I will leave, will count.

You see, I talk about this kind of thing because I want to remain in equilibrium. I want to stay without deciding one or the other is heavier or lower. I wish the state of myself to be such that, as a result of an equilibrium and a balance, I could be open and porous to the influences which the Lord God sends or are constantly in existence because of the omnipresence of such currents. I don't even have to walk too far. I can sit and wait, provided I prepare myself, as well as I can, to be ready when the state of awa kening seems to come and I experience the possibility of a realization of a moment.

We will talk more about such things because I believe that they will help you to consider your life. It is not always 'roses, roses'; and whichever way the thorns will prick you it may be very useful to be reminded. Not for too long, and not with too much; but enough, so that you say, "Oh! Yes, I remember myself."

I'll play a little bit now. But we drink to the potentiality of your Soul.

PART TWO

MR. NYLAND: I've tried to tell you a little bit about experiences of life, the openness that one should have towards all experiences - good or bad, as we call them; useful as they always will be and always are, if we know. Our judgement is many times quite wrong. But it is so difficult to know when it could be right. That's why it's wrong. We have no measure. We don't know an experience

which might have value, perhaps, in the long run; perhaps an experience which requires for oneself a certain definite opposition. And the attempt to be made for such opposition may be useful. But we don't know the usefulness. We only know that it is difficult. We shy away from it because we want to sleep further.

It's really a good word, to say that one is asleep. There are not so many good words. I talked about it Thursday - of the different things that are misused from our standpoint when we would want to use them. From the standpoint of ordinary life, of course they're quite right. And they are justified to be used in that way. It's only us who think that we need a kind of an exact language or a special language for the discussion of Objectivity. And I think to some extent we are entitled to that. We talk about something that is Objective, in a certain way in a certain language, which need not be understood even by other people. Esoteric knowledge is usually couchedin some terminology which is not so easily gotten at.

One has to dig for a treasure, you know. What is necessary is to have that energy to wish to see; but how can you smell out a treasure when it's all buried. And this is the condition in which we are when we are alseep or sleepy; we cannot see, we don't know. And the accidental shocks that we have once in a while and waking up - what good are they? They last just, we say, for a moment. And then again, same old thing; ordinary life - disgusting sometimes, monotonous and repetitious. And again we keep on going, hoping. Hoping for what, really?

Hope, faith and love. Do you ever read that Ashiata Shiemash little triad? To let it sit, penetrate, think about it, ponder? What is it really? What does Gurdjieff want to tell us?

Not just read the book. And not just give your opinion or the impression it makes on you. What is it? It just is a book then, in which there is a lovely philosopher of some kind who talks about 'all and everything', humorously sometimes with Mullah Nassr Eddin. But what, as a book? I would almost say: Don't read it when you want to give an opinion. Your opinion is not asked. He never has said, "Now after you've read it, please write me and tell me what you think of it." And why should we? Because the interpretation of that book, for oneself, again depends on the--on the level of one's openness. And of course it will make different impressions on different people.

The reason I refer to this, because recently, somewhere in the United States, there was a little group of people getting together, and at the time not knowing them, I suggested to the person who organized it that they should simply read ALL AND EVERYTHING and then after they had read it, contact me again. Which they did, faithfully; several people. And of course I got some kind of a cassette in which I then heard what was the opinion of such people about ALL AND EVERYTHING.

Well, ALL AND EVERYTHING is only a preliminary book, isn't it? It is an impartial criticism of how man is. There's really very little of what to do about it, although it is there in between the lines and,knowing a little bit what perha ps you may be looking for, you can find it; not clearly, I must say that, but is is said there and it is there for those who want to hunt it up. But when you read it, just for the first time, and it is perhaps a nice story, maybe you kind of smell something, that

there is a different kind of a meaning. It is not said that way, than only in the form of an impartial criticism. Why should Gurdjieff criticize man as he is? I would almost say he would not criticize if he didn't believe that there was a possibility that the criticism could help him. Or that because of the criticism it becomes clear that man as he is is not what he should be and there should be then hope that he could become something else; that's implied in the title - about 'all and everything', impartial criticism of the life of man. And then, tales of Beelzebub; but again, why Beelzebub? Why Hassein? What are the different personages in the book? What kind of a meaning do they have? What is the meaning of the Earth, and the visit, and Mars and the telescope? And all the different descriptions of Saturn and Gornahoor Harharkh and Asvatz Troov - you know - and the messengers from Above? And you might say, the religious attitude, linking it up, talking about Buddha, Tibet, Jesus Christ, Egypt, all the different things that do come in, exist on the Earth, have value. And again and again, one asks: what for? And by reading ALL AND EVERYTHING, what good is it if I say I like the book (or) I don't like it? No, there has to be something else that comes out.

What is it for me? Where is me on the pages of Beelzebub book? What is there as food for me in my life? Not for my mind as enjoyment, not for laughing at a couple of jokes of Mullah Nassr Eddin. What is the meaning now for me as esoteric knowledge that I would like to translate into ordinary terms so that then I can start doing something? But you see, what is the presupposition? That I know that I must do something. And of course it depends entirely on the way I am, this is the kind of an influence that I

would like to be open to, to tell me I'm not at all where I should be and there is a good reason why I am not what I should be, that I can accept that as a reason, and for myself accept the way I am. But then what, again and again, day after day, week after week, year after year, birthdays after birthday, what do I do for this--this particular purpose?

Of course, I've been trying to tell you that for many years, what to do. How difficult it is, how many obstacles; trying to define for you what is meant by certain words, time after time. It's difficult to learn; difficult to have ready as a repartee when you have to answer a question; difficult, terribly difficult to get rid of yourself. You know it is always in your way - your vanity, your self-love, your cockiness, coquettishness, your attitude, your assumptions that you are someone, not a tail of a donkey, that "here I go and I am entitled to this and that" and why? Little speck of dust, you kick up with your foot. It has life, yes, right, you are entitled to the consideration of your life. But the rest - it's always in the way, this kind of selfishness, wanting to--Well, what is vanity? To appear more, because I have an inferiority complex and I don't like to show that to others so I appear as if I'm somebody?

Again and again these kind of things, they have to be understood. They belong to Work. They belong to your daily life, now, here at the Barn. Time and time again I mention it; start with your ordinary existence. Even for a long time you can leave ALL AND EVERYTHING and the reading of it alone. Just study yourself a little, see if you can get to the truth. How? All the time remember it is the creation of 'I' that will do it, not a consideration of yourself, not a distinction between moving a leg or an arm and making that, as

it were, as if one is observant to that fact. One is not observant to that, it only reminds you. It remindsyou that you exist, that life is there. And that life is noticed in an impartial way, becoming aware of by 'I', not you. Something <u>of</u> you, not <u>how</u> you move your hand or that it is even a hand. It is alive, because it moves. Almost, I would say, one does not say it moves. One says it <u>is</u>. And with my unconscious mind I know it must exist. I make the statement: It exists. And with that I mean: I recognize life. And that means 'I' recognizes it, because this 'it' doesn't. This 'it' only recognizes the form.

I cannot distinguish, in an ordinary, unconscious way, the difference between form and life. I cannot. It's completely outside of the domain of my mind, or even my heart. Even wanting to, I cannot do it. The limitations of the mind are absolutely obvious. And your heart - of course it doesn't even function enough, and only a little bit emotionally. There are these limitations that happen to be the form in which we are. And our life is tinted with this form. That is why we don't see it. That is why we don't know it and we cannot become aware. Only when there is something else that could become aware and that I still can claim. I claim my 'I' because through sweat and blood I create it. It's the most important thing as an entity that I wish to create. It is a--as if I give my life's blood to that--such creation, so that then that as an objective something can start to help me. And it is my 'I' - I've said that before - not someone else's, because I make it - by the grace of the Lord, I say.

Why do I say that? To be on the right side of the Lord, so that He is not going to spank me? So that I then at

least pay lip service to that, so that everything that does happen goes with His Will? And that even I, wishing to create an 'I', become subject to His Will? Of course I don't understand those things. I have no idea whatso--whatsoever what the Will of God is. I know that it is different from mine. That I must realize, because how stupid I am sometimes. But that I would like to equalize it with something that I call God's Will - of course I will want to do it, because I'm vain enough to hope that some day I'll be God. We are thinking in a topsy-turvy manner. And we are so far removed from the ordinary simplicity of just being and living. And whatever it is that you call culture, it certainly tars you with that brush.

To come to yourself; to be free, as much as you can, even from the form; to create, if you can, an objective something that you believe could be more objective than your own subjectivity. Freedom from a little bit of subjectivity - a little bit of Objectivity mixed, but at least of a different kind of a color, a little bit more indelible, enduring; something you can count on more, or better; or gradually making something that you can say: This is permanent, because this reaches the requirements of an objective something - for me to understand it in a subjective world - to wish to create that.

That's why I talk about openness, because that is the way you can create it. That is the way of an acceptance of the different things happening to you. And hoping then - and there is reason to hope - that some day, sometime, there will be mixed - with the currents which surround you - the kind of food that you can digest, and which will be like a metamorphosis for you, like a miracle

changing you, not knowing where that kind of a substance came from, not knowing where it is (or) why it is even given, not knowing even why you are chosen to look into the temptations and the difficulties of life with a different kind of an aim - the aim being this time to extract from it something that otherwise you have not at--as yet abstracted, and it is still in there; and if you don't take hold of it, it will pass you by time and time again, and perhaps year after year and reincarnation after reincarnation, and Karma continuing and not solved. And what it is that is represented by you as your life in that form of you; what it is to understand that there was two different things which happened to come together because they were born on Earth. They would not be together when they were not born on Earth. On the planets they are not together like that; on the Sun quite definitely not. In many places of the Universe there is life, but there is very, very little form. And we, simply hoping that such a state could also be reached by us, we start to call it ethereal and we hope then that the form gradually becomes transparent. It's our way of saying it. I hope that it can become so, that it can be reached by such influences without being held up by the form itself. And that when life is reached within me then there is a reunion of some kind and a hope which then is realizable of becoming free from the bondage, even of the Magnetic Center within oneself.

One must more and more live Work. I hope you understand what I mean by that. It means that when you get up in the morning, that you remember, that perhaps you have some tasks, perhaps that you have an aim for that day - an ordinary aim, nothing special, just simple: being a man; trying to be; being kind; trying to be honest; trying to take care; trying to do this and that; not to get

lost - not allow you, if you can help it, not to get lost, not too soon; to just keep a level, if you can, that level to stay with you, and you be there and you pray, if you can, again and again and again - and not to forget.

It's not that you have to be all the time so-called Working. You won't - you cannot. And it's not that all the time you should read ALL AND EVERYTHING. There are just a few nuggets of gold; take them. I want to have a Soul, but I have no bricks as yet. I want to prepare soil; I have no seed for it. But I'm willing and I ask: How can I grow up? What is there to grow up with or from? That, I know; I know there is something in me, otherwise I wouldn't ask these kind of a questions. When I do ask them, I must have that hope, that the asking can be fulfilled with the solving of that problem - sincerely; quenching my thirst; unflagging interest; permanency of patience; desirability of honesty; need for seriousness. All of that can be in life as we have to live it, together with all the different things you must do in daily wo--daily work, earning a living and all the rest, whatever it is - tearing down things or building them up; eating and sleeping and drinking because your body needs it; exchanges of thoughts and ideas and talks and feelings with other people - it's right, go ahead, do it. Don't do too much of it and don't lose yourself in identification with that what--with which you have contact.

Keep to yourself once in a while. Sit quietly, allow it. Let the world go on for a little while. It's the same unconscious state. It doesn't matter where you catch it again. It is like a -- a; it is something that turns around like a -- a country fair. You know - you sit in the round-about or whatever you call it, on a horse, and it's run by machinery. I call it a kermesse

d'été. It doesn't matter where you get on. As soon as you're on, you're going around. When you get off, you will look at it.

All the different parts of that big affair, with the little children who don't know, and the hobby horses which move up and down, and all the rest: All of it is unconscious. All your behavior forms are unconscious. Everything you do and think is unconscious. I don't want to say mechanical, because that is already a hackneyed word. Unconscious we understand a little bit, because we know that we are striving for something else. We don't strive for non-mechanicality. We strive for Consciousness. And that's why I say, when I'm unconscious I know. When I want to wake up, I know I'm asleep and I can say, "I am asleep." All of that is all the time unconscious, all behavior, except when the lord gives you a moment you won't forget, all of a sudden, a realization. And of course, when you honestly try to Work, when you honestly want to have something with you which can tell you at the proper time and give you assurance; which gives you already the beginnings of an insight, which I said is the beginnings of your Soul; which already when you make an attempt can give you a moment of a realization of what you are, as you are, <u>that</u> you are, without describing - I say it again - the form.

The 'I' does not know the form; and there is no interest because it doesn't know it. And it doesn't even want to know it because there is no interest. The 'I' just is, in an Objective sense, existing. That is the aim of the 'I', to be that. The 'I' is not a planetary level. The 'I' is not of the Sun. It is even more than that - we say more, that is, purer than that. You remember, I quote that once in a while. What is it really? God, in the image that I believe in? That 'I', wishing? Whatever

it is in the moments you're quiet, in the moments you stand still and you see the world go around in its own unconsciousness, in its own realization of being the Earth, in its own wishes for development as Earth, to become a planet. As it is, and as we are, and as we are cursed, because we happen to be here. It's not our wish. We know that well enough. But we don't know how to get out of it, because we will die and come back. The bondage remains unless there is a solution to the bondage. The first, realization that one is bound; the second, to find what to do about it; the third, actually to do it and make efforts; the fourth, to be free.

This is the reminder, telling you. I know. Who am I even to tell you? I'm a little older, that's probably all there is. But I do know there is an aim. I do know it is worth it. I do know that there is a possibility of reaching at least a little part of it; that something can exist that is enduring, can stay - and maybe forever, that one says always, that one says it will not end, that one says is present whenever I call. Small as it is, it has essential quality, because it's the real me and it is reality. That I know as--as a little experience for which I had to be open, but which is the possibility for everyone. It's an old bromide to say, "But the probability is less and the actuality is still less." Yes, I know. But I don't believe that it applies to me. In this case one says, "It may be everywhere, and maybe for everybody it may be a law. But when I live and when I wish to wake up and when I find a road that I must go, then I go." And even if I say, "And then, by God, I go," I mean it, because with that is my mind - foolish as it is - and it is my heart, not as yet able to be emotionally

involved. But there is the willingness of my body to be used, whatever the strength may be, for the purpose of carrying the potentiality of a development of the sixth and seventh sense to its completeness as Kesdjanian and as Soul body; intellectual and emotional, both, to be there, to give me, myself, my personality, the balance I need and the strength to carry it out. Wings of the eagle; the body of the lion.

Whatever it is that I wish for myself; whatever I can do; what I hope for, what I pray for; what I remember when I am sitting quietly and I close my eyes and I want to look inside to see if there is any inner life. And if I have towards that the right attitude of loving it, to take care of it - like I would take care of a little animal or a plant or a baby - or anything that is alive I wish to take care of, because I want to assure that life that it always will be living.

To Gurdjieff. I hope the name as well as the man has a meaning and that the meaning becomes in you alive, as a wish for your own growth.

I'll play. After that, we go home.

END TAPE

Transcribed: Jean Sharp
Rough: Elaine
Donna Gaddis
1st Proof: Crait Larkin
2nd Proof: Andrea Asti
3rd Proof: JoAnne Manza
Re-type: Lenore Beach
4th Proof: Lenore Beach
Final Type: Judith Raiguel